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"I AM SET FOR THE DEFENCE OF THE GOSPEL." ..... "PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

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OCCASIONAL SERMON.

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"Watchman, what of the night? Watchman, what of the night?"—ISAIAH xxi: 11.

Through the unfailing goodness of almighty God, it is our privilege to assemble together on this interesting occasion. I see before me several promulgators of the truth as it is in Jesus, and a multitude of believers, doubtless grateful to their heavenly Father, that they are permitted to meet in annual convocation, to mingle their smiles and tears, adore the Author of their being, and praise the name of him who died to save the world.

We shall use our text merely as an appropriate motto to our discourse, without any particular regard to its original application, or the circumstances under which it was uttered.

Then, of the watchman on the walls of Zion, who are "set for the defence of the Gospel," we inquire, "what of the night?" Declare unto us, what seest thou? Can you say of error, as the watchman, in our context, did of Babylon? "She is fallen, is fallen, and all the graven images of her gods are broken unto the ground." Are her slaves emancipated, her captives freed, and basking in the joy and liberty of the Gospel of glad tidings to all people? Is the Sun of righteousness setting in everlasting night, or lighting the path of the weary pilgrim through life; dispelling the darkness that lingers around the tomb, and shining on and on, forevermore? Is the tide of iniquity rolling back toward the ocean of oblivion, and a lost and sinful world emerging from the waters "that cast up mire and dirt," and wending their way to the clear and crystal fountain of virtue, happiness and peace; or are they yet wallowing in sin and drinking to the very dregs the cup of misery? Do they rejoice in the great and glorious truth that God is a universal Father, Christ a universal Saviour, and heaven a universal home; or do they still regard their Creator as a being from whom "they have little to expect and much to fear," and tremble and stand aghast as they hear denounced the horrors of an endless retribution? As one of the watchmen, I would say, from my own observation and information from sources on which I can with confidence rely, upon the whole, though sin and error yet remain, many of their pillars have crumbled, and their prisoners, one by one, are bursting their shackles, inhaling the pure air of Gospel liberty, basking in the sunbeams of righteousness, and joyfully anticipating the time when a ransomed, redeemed and regenerated world shall pass the dark valley of death, and live in a more congenial clime, clothed in spotless robes, enthroned in the majesty of virtue and piety, surrounded by the rich garniture of heaven, and the highest and holiest beings, and verdant with emblems of immortal bloom.

Our cause, within the boundaries of this Association, is decidedly onward. In the county in which your speaker resides, it is universally conceded that there never was a time when we were more rapidly increasing than at the present. The future wears a most cheering aspect. Our societies are continually strengthening, and truth is widely disseminating. It stands upon a permanent basis in almost every town. Its votaries are more strongly feeling its power, and more faithfully living its precepts; and the whole community are beginning to feel its redeeming influence, and to exhibit the fruits of a more expansive benevolence. In the United States, the number of our preachers has increased, in 70 years, from 1 to 450—our societies, in 60 years, from 1 to 1,000 nearly—our State Conventions, in 40 years, from 1 to 14—and our Associations, in the same time, from 1 to 60 nearly. And in our own State, our societies in 34 years have increased from 1 to near 300—our meeting houses in 24 years, from 1 to 100—and our Associations, in 17 years, from 2 to 15.

Nor in the sentiments of the opposing denominations, is the change less perceptible. The doctrines of unconditional election and reprobation, original sin, total depravity, no change after death, the salvation of but a small portion of the human family, the indispensable necessity of faith and repentance in this world to obtain salvation in the next, etc., are being numbered among the "things which have been but are not." And it is now generally conceded that a vastly greater portion of mankind will be saved without, than with faith and repentance; or in other words, that all, or at least many, heathen, infants, and idiots, who never exercise either in time, will be happy in eternity. Our sentiments extensively prevail among the Unitarians of England, and the Lutherans of Germany. And in our own country there are, in almost every church, *some* who privately, perhaps, but still firmly and sincerely believe them; and it has recently been conclusively shown, that there are preachers and communicants of the Greek church—that vast body of Christians—who are firm believers in the final holiness and happiness of all men. Who then shall despair of the broad banner of Emmanuel waving in all its fulness over the vine-clad hills of Italy, the snow-capt hills of Siberia, and the burning sands of Africa—floating in triumph over all the nations, families, and kindreds of the earth! In many places within our limits, one year has wrought a change astonishing to all.—And though the period may be still distant when all shall bear our name, yet we trust the present is the dawning of a day, when what is more essential will be accomplished, and all turned "from darkness to light, from error to truth, from sin to holiness, from hatred to love, from selfishness to liberality, from sorrow to joy, from hell to heaven," shall bow before one common throne, and offer up devotions on one common altar. It is indeed the harbinger of an era when the wail of wo shall yield to the peaceful workings of universal grace, the power of guilt to purity, and rebellion to obedience; when the desire for holiness and happiness shall be universal; when man shall be one in faith, one in hope, one in charity, one in spirit, one in love, and one in worship; when not a stone of the partition wall of bigotry, which now separates the different denominations, "shall be left upon another that shall not be thrown down;" but when all, prelibating in the prospect of the destruction of hell and the devil, the deliverance of a world from all the evils that infect it, the consummation of the prayers of all good men, and the desires of all saints, and the joys of an endless association in the immortal world above, shall surround one common table in commemoration of the sufferings of Him who shed his blood on Calvary's brow to ransom all from guilt. Such are the bright prospects that present themselves to our view.

But notwithstanding all the advances that have been made, it must be admitted that much yet remains to be performed to accomplish so desirable an object. Ignorance, bigotry, intolerance and superstition to a considerable extent are still to be removed; and the question naturally arises, What measures are best calculated to accomplish so glorious a purpose? We answer, *the general diffusion of information.* A knowledge of the truth is what is needed to lead men to embrace and love it. We know not a man of any denomination, who is well acquainted with our peculiar views, and who at the same time is their superstitious and bigoted opposer. Ignorance is the most powerful adversary we have to encounter. Now, what means within our reach are most conducive to its removal? We answer:

1st. *The more extensive circulation of our periodicals,* and *the establishment of Universalist Libraries.* Our periodicals *can* be more widely circulated, and Universalist libraries established in many places where the friends can not support the stated administration of the word. And where the Gospel is regularly dispensed, they may carry the glad tidings of salvation to multitudes who would never receive them from any other source in time; those who are deprived by sickness or infirmity of listening to the preacher's voice; "the timid maiden who fears the unmoving finger of scorn, and the detestable man—if man he may be called"—who worships the God of popularity, basks in his smiles and trembles at his frowns, may partake the oil and consolation which they impart. They improve those who *can* not, and are secretly and attentively read by others who, from various reasons, *will* not attend our meetings. They melt mountains of prejudice which otherwise might remain till the Almighty softens all hearts, and prepares them for the joys of immortal felicity. Their influence is powerful, their benefits incalculable. They keep many a youth from the scenes of folly, and the haunts of idleness and dissipation. And were they extensively circulated in every place, many who now spend their Sabbaths in strolling over the fields, and in holiday amusements, would read them, behold piety displayed in a most lovely and attractive light, embrace it, and perhaps be saved from vice and the perpetration of crimes.

The power of the press is inconceivable. Though not omnipotent, it is almost boundless; and though not omnipresent, it spreads the same truth before thousands at one and the same time. Its productions remain for examination, reflection and re-perusal, long after most information received from the desk has been forgotten. It enlightens the ignorant, awakens the indifferent, instructs the inquiring, corrects the opposing, establishes the wavering, and prepares the way for multitudes of societies, preachers and temples of religious worship. Then let each of us see all of our neighbors whom we can probably persuade to subscribe and pay for our periodicals, and induce them so to do. Let our rich friends send for as large a number as they are able, and circulate them among opposers who will read them, and brethren who are poor. Let every reasonable exertion be made to increase their patronage, and our proprietors, publishers, and editors, will realize that compensation for their services which they so justly earn, and really need, but seldom have received. Under such circumstances our papers will improve and prosper, the intellectual and religious energies of their conductors be stimulated to new and increased exertion, and a flame of gratitude rise from the bosoms of conductor and patron for the mutual benefits conferred. Neither the unparalleled depression in business, the consequent diminution of circulation, the bankruptcy of subscribers, impossibility of collecting many of their wide-spread dues, nor even the danger of

involving themselves in pecuniary ruin, has yet prevented them from week to week from bearing to thousands of hungry souls a rich "a rich feast of fat things." And a *Universalist* public never can become so insensible to justice—much less to gratitude—as to demand that they should fill so responsible stations, and perform so arduous tasks, without they strive to encourage, remunerate, and competently support them. Universalists profess to be Christians, and Christianity teaches that every man *must live* by his calling; and that "he that provideth not for his own, and especially for those of his own household, has denied the faith and is worse than an infidel."—Hence if we demand the continuance of our periodicals, and feel interested for the prosperity of our cause, let us, one and all, sacrifice a little time and make a laudable effort to sustain them. Let us say *it must*, IT SHALL *be done*, and *act* accordingly, and the work will be accomplished and truth promoted. And let me add, it can be accomplished in no other way.

In every place where ten or more dollars can be raised for such a purpose, (and where is the neighborhood that can not do this?) let a committee be appointed to purchase books and pamphlets, and a Universalist library be established, well regulated, open to all under reasonable restrictions, enlarged as means will permit, and governed as circumstances shall demand. Let opposers be invited to draw and read upon the same conditions as friends, and if desired so to do, let us peruse works advocating their sentiments in return. A few individuals united could easily purchase a quantity of books, containing the requisite information to impart a thorough understanding of our views, for an expense to each comparatively trifling, but which one alone might never feel able to bear. If no opposer could ever be induced to peruse them; if they never should be instrumental in bringing a single person to a knowledge of the truth, the peace and joy they would bestow upon present believers, and the weapons with which they would arm them to triumphantly defend and maintain their sentiments against all opposition, would be a sufficient reason in favor of their establishment. But thousands would be induced to read them, the scales would fall from their eyes, and they "rejoice with joy unspeakable and full of glory." Then let us not only *talk* but *act*. Let our preachers and most influential and energetic friends declare that the work *shall be performed*, and beams of light and truth will be poured upon myriads of our race, and transmitted to future generations, who will arise, bless our names, venerate our memories, and shed the tear of gratitude over our graves.

2d. Another measure we would recommend as well calculated to further the cause of Zion is, to immediately organize a society in every place, where there are a dozen individuals, o'd and young, male and female of unblemished reputations who believe in the universal love of almighty God, and a sufficient number for officers of which are males. Let them adopt a constitution which provides a way to exclude all members whose deportment shall ever prove inconsistent with the claims of the Gospel and the well-being of the society. Then let it be enforced indiscriminately, whenever necessary, and they will be freed from the prejudice-fostering and pernicious influence of the vile.

If they are unable to support *preaching*, at least one-fourth of the time, let them meet together every Sabbath to sing, pray, exhort, confer with one another upon the glad tidings of the kingdom, and let them read some interesting published sermon not generally circulated among them, and our books and periodicals will be brought into notice, our views promulgated, contentions quelled, our religious gifts improved, our hearts cemented in the bonds of love, and Zion decked in her most beautiful garments. A united movement of this description would soon enable them to procure a preacher, and eventually a temple of worship. The history of the temperance reform, and of almost all parties and sects, shows how much can be accomplished by organization and united effort. The advocates of partial grace believe that God will do far less for man than our faith teaches us to expect, and consequently should not feel under as many obligations to love, serve and obey him. And while they meet for successive days, and nights, and even weeks to worship him, to our disgrace shall it be said that we can not meet one day in seven, for so laudable a purpose, without we are blessed with a preacher's presence? "Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

We are no advocate for the abuses and excesses which too often characterize the popular worship of the day, but while we reject the evil let us carefully cling to the good. That man exhibits but little wisdom who starves himself, or refuses to slake his thirst because food has been made subservient to gluttony, or an excessive quantity of water to instant dissolution. Gold is none the less valuable because it has been hoarded by the miser, or because the love of it has led to knavery and the perpetration of daring crimes. So religious worship is no less our privilege and duty, because of the unwarrantable fanaticism of some professed servants of God.

In every neighborhood where there are less than a dozen, and one or more friends of impartial grace, let our condition and numbers be ascertained and reported to some clergyman of our order, and he be invited to visit them and proclaim the Gospel to them, as often as the means they can impart will enable him to do so. Instead, as many now do, of rearing with one hand and demolishing with the other, professing to believe in the final holiness and happiness of all men, and bestowing money and lending their influence to the inculcation of the dogma of endless wo—instead of striving to worship God and Baal at one and the same time—let the course above noticed be pursued, and universal grace will be proclaimed in every town, its banner wave triumphant over those places where as yet it has seldom if ever been unfurled; but where the soul-chilling, peace-destroying doctrines of men, derogatory to the character of God, the truths of Christianity, and the well-being of humanity, have reigned with nearly unlimited sway.

3d. A third means of promoting the prosperity of Universalism, is, to induce all our societies to contribute with their utmost abilities to support the Gospel ministry. Were this done, many societies would not only support double the preaching they now do, but our ministers would be much better sustained, their hardships unmeasurably lightened, and many others induced to enter their Master's vineyard. But it is a *fact* that many of our ministering brethren toil incessantly, and frequently obtain with difficulty the necessaries of life, while their employers oftentimes roll in affluence, and pay but a trifle for their support. Those who spend all their time and devote all their energies, physical and mental, to the service of Christianity, should be kept from poverty and all its attendant evils. Preaching is acknowledged to be indispensably necessary to the advancement of truth, and yet many talented and faithful heralds of the cross, have reduced themselves to want, in endeavoring to enlighten their fellow-beings, enhance their joy and increase their happiness. I consider it proper for me to allude to these things, my friends, in behalf of my brethren in the ministry, because no one acquainted with me, and the circumstances under which I have labored since I entered the Gospel field, will accuse me of speaking particularly for my own personal benefit. If any think me actuated by sinister motives in adverting to this subject, I ask not their attention—for I deem them unworthy of it. But though, comparatively speaking, I have been highly favored, and have no cause of complaint, yet others, at least equally deserving, have encountered the evils to which I have adverted. Then remember, my friends, that however much your ministers may be honored and praised, such alone will never feed and clothe them. They are at your mercy, and we trust you will soon remedy the evils which they have too long and patiently suffered, and your consciences will smile upon and bless you for your kindness.

4th. Another means of building up the walls of Zion, is *the establishment of Sabbath schools*, and the religious instruction of the youth. There is a lamentable indifference existing among us upon this subject—there being not one school within the limits of this Association. If the aged will remember the events of their youth long after those of after years are obliterated; if the impressions of early life are so permanent that they can not be effaced by time, or dissipated by sickness, drunkenness, or even insanity—as facts abundantly prove they are—ought not Universalists to exert themselves, by all honorable means, to impart their soul cheering, peace-giving views, to their children and all under their care? Do any object to the religious education of their children because it may be erroneous? So may literary instruction, and who will deprive their offspring of its benefits for this reason? Do any contend that their judgments are too weak to enable them to decide betwixt truth and error? When will they acquire the necessary strength if they are left wholly uninformed—kept in total ignorance upon the subject? When think you that a man destitute of any information relative to the character of Martin Van Buren or Henry Clay, and obtaining no knowledge of either, would be qualified to decide which is best calculated for a President of the United States? If you would have him prepared to act rationally and consistently, you would instruct him upon the subject. The same is true of religious opinions. The attainment of Christian knowledge should be a portion of the business of every person in life. It makes him wiser—it *can make* him better here, and it "will constitute the happiness and glory of the eternal world."—"It is ecstatic in enjoyment, perennial in fame, unlimited in space, and infinite in duration."—And if children do not embrace truth, they will imbibe error. The mind will not long remain a blank. It is true, we believe, that others, though undesignedly, are poisoning the minds of their children with erroneous and pernicious sentiments, but who would not supply their offspring with food and drink because poisons have sometimes been infused into them? The fact that error is inculcated by others, should induce us to rear the temple of truth in the hearts of *ours*, that they may be effectually fortified against every assault of the adversary.

In youth too, the mind is the most susceptible and capable of instruction, and information then imparted, more useful than at any other period in life. Then let the young be made acquainted with the Bible—and particularly that part of it which treats of the parables, miracles, words and deeds, life, death and resurrection of Jesus Christ—let it be impressed upon their minds with all its animation, truth and force—let them learn the situation of the country in which he lived: the customs, characters, faith, hopes, expectations, and superstitions of the people among whom he resided: the causes of the opposition against which he had to contend: and the character of his defenders. Let them see him, in dress and occupation, a carpenter—followed by those who were illiterate, plain in their appearance, and awkward in their manners, and who were wont to toil for a living—despised by the proud and earthly minded, astonishing the ignorant, healing the diseased, pleasing the pure in heart, and imparting instruction upon the mountain top and the sea shore, in the temple dedicated to religious service, and in the open field—and they have something of the powers of his mind, the glory of his nature, the height of his wisdom, the depth of his devotion, the purity of his motives, and the extent of his love to his fellow-beings.—They will be enabled to understand many passages

of Scripture, of which they would otherwise long remain ignorant. They will admire and imitate his spirit, and perceive the great object of his mission, and exultingly look forward to the period when salvation! salvation! shall burst from every lip, and joy and gladness, and songs of praise, be felt and heard throughout the vast domains of God. If you desire that your children should be free from sour-hearted bigotry and soul-withering fanaticism on the one hand, and cold skepticism on the other—neither "living *without* God and hope in the world," or dreading and yet believing in eternal annihilation, nor *with* an imagined, frowning, fickle monarch above them, and an everlasting hell beneath them—if you wish them to be quiet and peaceable Christians, "abounding in every good word and work," and possessing the disposition of their Lord and Master, teach them that they have a God on high, in whom they can confide as their everlasting Benefactor, unchanging Friend, and eternal Father; and a Saviour, whose benevolence is as broad as creation, whose love is deeper than hell, higher than the heaven of heavens, and as lasting as eternity, and that all on earth, of every nation, kindred and tongue, are brothers and sisters of one great family, journeying to a common home—make them *realize* these truths, and *feel* in their hearts their consequent duties and obligations to their Creator, and all their fellow-creatures, and they are fortified in every temptation, sustained in every trial, healed in every disease, and comforted in every affliction.

These truths lead us to lean on an Almighty arm for direction in youth, guidance in active life, support in old age, deliverance in every difficulty, refuge in every sorrow, salvation in every danger, and life even in death. They are a "balm for every wound, a cordial for every fear," a chart and compass to safely guide us amid the rocks, shoals and quicksands of the ocean of life, a song in the hour of dissolving nature, a star as abiding as God's throne, far shining through the weeping skies, and lighting the road through death's dark vale to the haven of eternal rest.—They give us peace with God and our consciences—peace in prosperity and adversity, in health and sickness—peace when we are here, and when we go hence "to that undiscovered country from whose bourne no traveller returns." Are not these sentiments *important?* Would they not soothe many pangs of grief, bind up many broken hearts, dry many fountains of tears, and save thousands from despair, insanity and suicide, deliver those who have been swayed from the path of rectitude, who have been tempted to partake of the forbidden fruit, and lulled into false security till resistance becomes powerless, from their wretched situations, set them again sailing down the stream of time with fair skies and propitious breezes, and guide many now hopeless, comfortless pilgrims of earth across its fertile plains and barren deserts, and over the Jordan of death, to the ocean of infinite Love! Would they not crush the walls of every prison and penitentiary, crumble even the pillars of hell, and deliver millions of victims from those ever consuming fires of conscience which burn within, and are as deadly to all rational joy as the Simoom of the desert is to life?

Give a man the philosophy of a Newton, the fame of a Cicero, the power of an Alexander, or the wealth of India, and without piety he is sailing a vast unknown, with no established principles to direct his course. But with the Gospel to guide him on the journey of life, he can be wrecked by no storm, overturned by no wave.—It is better to be a slave and crouch before the lash of a cruel master—to be scourged, imprisoned, or even put to an ignominious death, and know God, perform the duties we owe him and our kindred race, and *here* enjoy eternal life, than, destitute of it, to be the proudest monarch that ever possessed a throne. It is productive of vastly more happiness. Nought this side of heaven can mitigate the undying gnawings of guilt, which, though surrounded by all the pomp and splendor of kings, would still goad us on in the way of despair and death. It is as much, fond parent, your duty to supply the wants of the *moral* nature of your child, as of his *physical* nature.

If you need the word of God to direct you in the path of rectitude, and a knowledge of his protecting care, universal paternity, and illimitable grace, to call every noble, latent energy of your nature into vigorous action, so do your children, who are alike clothed with flesh and blood, subject to vanity, imperfection and sin, and exposed to difficulties and dangers. Would you benefit your offspring? Then let these truths, which are so vitally important to the happiness of man, be the first that are instilled into their youthful bosoms, that they may rely upon the promises of the Almighty and drink the waters of salvation. And what place is better calculated to impart this instruction than a Sabbath school? "I speak as to wise men, judge ye what I say."

5th. A fifth means of extending a knowledge of the truth, and the last which we shall particularly notice on this occasion, is to live our faith—to *live it* "*by a well ordered life and godly conversation.*" This is incalculably more important than all other means without it. Universal love can exert a power when fear of every kind must fail. The threatenings of no law, human or divine, can purify the heart or cleanse the fountain from whence proceed the "issues of life."—They can never annihilate the causes of evil, nor create the principles of goodness. They may restrain men from the commision of daring crimes, but can never rectify the heart, or rule the motive, the mainspring of human action. Search the wide creation round, and whenever the intentions of a "man are right, no matter what his creed may be, he is prompted to obedience by love, and love only. Hence the great purpose of Christianity can never be accomplished by preaching terror. And hence the superiority of our system over all others. It reaches the heart; and all men who act from principle, act according to it, and all men who do not thus act, act in opposion to it, whatever views they may profess. And hence also the importance of living it. Brethren and sisters, our faith is perfect. It as far surpasses, and widely differs from, the noblest principle of Partialism, as does the light of the sun from total darkness. Entertaining as we do, the noblest conceptions of the character of God and the result of his moral government; of our duties to him, ourselves, our fellow-race; and of our final destiny, we should at all times strive to crush every evil feeling, desire, and thought, as well as action—to exercise charitable and forgiving dispositions, maintain unblemished Christian characters, and stern and unyielding determinations to perform all reasonable requirements. We should love God supremely, man universally—even our enemies—"bless them that curse us, do good to those who despitefully use us," and pray for those that persecute us. We should not "be overcome of evil," but "overcome evil with good," "do good to all to the extent of our abilities, and thereby become imitators and practical "followers of God as dear children." "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;" "is good to all, and his tender mercies are over all his works;" "is love;" "loveth all the things that are, and abhorreth nothing that his hands have made," for he never would have created any thing to have hated it. "He is a just God and a Saviour," and will therefore "have all men to be saved and come unto the knowledge of the truth."

We should be patient in all the vexations, and resigned to all the allotments, of life. Our hope should be anchored within the vail; our faith should be firm as the pillars of God's throne, and should govern our conduct. This the world have a right to demand. Our lives should exemplify the attributes of Jehovah. They should be a practical commentary upon his word. But it is a truth—alas! a painful, a melancholy, a degrading truth! that while there are worshippers at the shrine of Partialism, who with all their imperfections are almost infinitely better than their creeds, there are yet some in this day of light and knowledge, who advocate the only principles that can be practiced without deluging earth in crimes; who fall so immeasurably short of living their faith, as to exhibit the very counterpart of those awful scenes, which the advocates of a false theology believe and teach. Inconsistency of all inconsistencies!

My friends, "let us fight the good fight of faith," and so fight as to conquer. Let us present that argument which will incalculably outweigh all others combined, however reasonable and convincing they may appear. In all our dealings and social relations, let us not only *talk* but *preach* our doctrine—preach it in an overpowering manner, not only in our words but in our actions; adorn it in all things, aid the needy, "visit the fatherless and widows in their afflictions," enlighten our understandings, strengthen our holy resolutions, "keep ourselves unspotted from the world," exhibit the fruits of the spirit, love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, "strive together for the furtherance of the Gospel," "depart from all iniquity," "let our light so shine before men that they may see our good works and glorify our Father who is in heaven," "for if these things be in us and abound, we shall be neither barren nor unfruitful in the work of the Lord," but shall be enabled to do more than, destitute of them, could be performed by all the eloquence of earth combined with the tongues of angels.

My friends, let the means of which I have spoken be put in operation. Let our societies, periodicals, and preachers, be well supported; new societies be organized, and assemble for worship every Sabbath, whether they have preaching or not; our condition be ascertained in every place, and every friend be active to improve it; let Universalist Libraries and Sabbath schools be instituted; and in addition to these things, whenever circumstances are favorable to so desirable an object, let churches be organized and the ordinances administered to all such as esteem it a duty or a privilege to observe them; and at the same time let us be careful not to mistake the shadows for the substances, but remember that every substance has a shadow, and look upward to the throne of God for the realization and full fruition of the scenes we celebrate; and above all, and more than all, let us *live our faith*, and error will quail before the power of truth.

But if we disregard our Bibles, neglect the institutions of Christianity, and the means of promoting our cause; if we are absent from our meetings without they chance to be in our immediate neighborhoods, or attend and sleep away the hours of worship, the seed sown in us is like that which falls by the way side, in stony places, or among thorns, and the world never will conclude that there is any thing good in our doctrine while they behold us so indifferent and dronish in our Master's hive. But if from day to day we derive instruction from the word, and strive to promote the cause of God—if from Sabbath to Sabbath, we wend our way, with our families and friends, to the temple of devotion, and listen with satisfaction to the promulgation of the Gospel; the world will conclude that that is salutary and important in which we feel so deep an interest, and which so favorably affects our actions, and men will be induced to read our works and hear our ministers, until they rejoice in the full expectations of sharing immortal bliss with a ransomed, redeemed, and regenerated world in the paradise above. Wherever public opinion is enlightened upon the subject of Universalism, opposition recedes. Some of our opposers are aware of this, and use all their exertions to keep the people in ignorance. But the work is commenced, and in every respect progresses; and shall it not be consummated and our hills and vallies echo and re-echo with the praises of God?

Let us consider that we have an enemy yet to encounter. Though often conquered, he still lives, seducing the children of God, desolating the fair portions of human society, causing tears to flow and hearts to tremble. His course is marked by the moan of the orphan, the groans of the captive, the sighs and tears of the mourner, and the ravings of the maniac. He fills the asylums of the insane, the haunts of vice, and the dens of infamy. He blasts the brightest prospects, withers the fairest hopes, clouds the loveliest brows, and blights the noblest works of the Almighty. Shall sin continue to curse, and error to condemn the world to wretchedness and ruin, or will you, humbly and constantly relying on Heaven for aid, say that the chariot wheels of the reformation shall roll on, that our works and periodicals shall be circulated in every family, our cause progress in every place, believers multiply in every section, societies be organized in every town, temples be reared in every village, and future generations escape the curse consequent upon believing in endless suffering, come to the knowledge of the truth, and worship God in the beauty of holiness? Could the world feel the power of truth, wrongs of every kind would forever cease. Just in proportion as we are judiciously active, we are aiding in producing so desirable a state. Then let us strive to emancipate man from sin, misery and every moral ill, and our cause will prosper, God be glorified, and the world continually grow wiser, better and happier. Let us be active in our several spheres and neighborhoods, and use all the powers that God has bestowed upon us to extend his cause. Let us never become cold or indifferent, and sleep on and on, regardless of the reign of God or satan. Our own peace and welfare, our duty to ourselves, our relatives, our friends, our enemies, the whole world, and above all to our God—every principle of philanthropy, every spark of love that beams within our bosoms, for universal happiness demands that we never lay down the arms of our spiritual warfare till our eyes are closed in death—or the monster is exterminated—his throne totally demolished, his subjects wrested from his service, and a lost and ransomed world sound the loud clarion of victory from sea to sea, and from the river to the ends of the earth. The welfare of near 900,000,000 of immortal beings, the salvation of the ruined myriads of creation implores us to "raise the shout *onward*, ONWARD, and still ONWARD, and our work is done. Nay, more: God himself calls upon us to labor, and directs us to take the field."

"To arms! to arms! I hear him cry,
'Tis your's to conquer or to die."
"Lift your banner—let it wave—
Onward march a world to save."
"Give the aching bosom rest—
Carry joy to every breast—"
"God of mercy! hear us plead—
For thy help we intercede!"
"Hasten Lord the happy day,
When truth shall rule eternally."

Brethren and sisters, the subject is before you. My object is not *novelty* or *originality*, but *utility*. I have spoken of subjects that are of the utmost importance to the prosperity of truth. They may have been before adverted to, but several of them are yet sadly neglected. And though I have failed to do them justice, I have done the best I could according to the ability which hath been given me, and the limited time my health and avocations permitted me to occupy. Let something be done and done soon. Let us all live our faith. If there are any who will not, let us separate the wheat from the chaff, preserve the former and rid ourselves of the latter, and God will bless our exertions. And when we assemble on the returning anniversary of our Association, and the inquiry shall be, "Watchman, what of the night? Watchman, what of the night?" the "Watchmen will lift up their voices together," and exclaim, "The night is far spent, the day is at hand." In conclusion, my friends, let us live and die in peace and love with God and all men, and when we shall have passed away from earth like the ripple upon the sea, may the broad banner of love which we have so faithfully defended, both by word and deed, float over our graves, and our spirits soar aloft "to the Master of assemblies, in the realms of celestial glory, to hold an eternal convocation around the throne, to adore the excellence, praise the goodness, and sing the love of God—the song of Moses and the Lamb, of angels and archangels," with every creature in heaven, on the earth, and under the earth, where incense shall rise from every heart, thanksgiving tune every voice, gratitude fill every bosom, and a regenerated world forever bask in the smiles of approving Heaven. AMEN.

For the Magazine and Advocate.

THE HOMELESS STRANGER.

BY J. S. KIBBE.

"I have no father there," exclaimed the little wanderer, who in the providence of God had been deprived of the only remaining friend on earth, and was now left without a guide, and with no hand to administer to his wants, and no fortune but the charities of a cold and unfeeling world. He stood upon the threshold of a stately mansion, where plenty smiled, and joy sparkled in each eye. Within, an aged sire's bosom swelled with intonations of gladness, as he looked around and beheld the countenance of each of the little group that formed his fireside circle, sweetly blooming beneath the garland of health, and happiness, and peace softly beaming from each joy-lit eye. Sorrow was a stranger to their bosoms, for its bleak wintry winds had never assailed their frail barks as they floated upon life's changeful sea, or swept across their youthful brows, leaving their gloom deeply painted there; but Hope, the sweet singer, harped her songs of delight in their ears, as she mounted on her pinions of gold to the throne of heaven, and bright anticipation smiled in their path like an angel of peace. They had never bent in agony over the grave of a doating mother, or a solicitous father, whom love's magic spell could not save from the ruthless destroyer, for both lived to guide and protect the pledges of their early affections. The one followed them day after day with anxious care and solicitude for their future welfare and prosperity, and watched over them with the mellow light ever beaming from love's kindled eye—the other filled their minds with deep treasured thoughts of instruction, and wreathed with each thought, warm feelings and earnest desires for their well-being.

There stood the little wanderer, with the deep gloom of melancholy on his brow, and sorrow's impress visibly pencilled upon his cheek, contrasting his own situation—with no father's friendly voice to guide him, and no fond mother to watch over him with the sleepless eye of affection—with that of the happy group before him, when one of the number, who had assembled around the plenteous board, beholding him standing at the door, raised his voice in sweet accents, saying—"Come, here is enough for us and for you." And with his sparkling eye and joyous smile, he seemed to say, Let sorrow flee from your heart—it is not meet that your young bosom should be chill with the cold frosts of grief, or that your eyes should be dim with the tear of anguish; but cheer up and be glad with us. The homeless stranger, with a deep sigh that plainly told he was a child of misfortune, meekly asked—"How shall I be glad when I am a homeless and friendless wanderer in the world? Or how shall I be joyous among strangers, as I partake of the bounties kind Heaven has bestowed on your labors, without I can meet the smiles of an affectionate mother!" And then he gently added—"I have no father there!" As this last sentence fell from his quivering lips, that cold and soul-withering sentiment, conceived (if possible) by hearts colder than itself, and propagated under the name of Christianity, and urged upon mankind as having fallen from the lips of the compassionate Redeemer, was uttered in his ears. It flowed in language like the following:—

"What countless hosts shall stand without
The heavenly threshold fair;
And gazing on the blest, exclaim,
'We have no father there!'"

This was the sentiment offered with a bitter sigh, as a consolation for the friendless mariner, crossing time's uncertain wave to the shores of eternity. It was not enough that he should experience the sufferings arising from the loss of a mother, whose tender care and love might pour their blessings upon her child—and of a father's, too, whose waking hours were spent in giving instructions to his child to guide him in the path of virtue and happiness—I say, it was not enough that he should bear these sufferings, while he was a sojourner of time, where all is changing, fluctuating and unsatisfying, and where all is perishing and destined to pass away; but anguish, deep and abiding, must be added to his sorrowing bosom, conveying to his mind the idea that such will exist in the land of spirits, where he might reasonably hope for better things. What consolation this must be to his mourning and sinking spirit, that a separation from those whom he loved and adored on earth, as lasting as eternity, may take place in the world to come! What comfort this sentiment must be to the child of sorrow and mourning! And still, this sentiment is proclaimed to the young, the middle-aged and the aged travellers to another world, to console them in the time of mourning and the hour of dissolution; this is the cup presented to their feverish lips, to allay their sorrows and soothe their griefs; and this is the beacon lighted up in their bosoms to cheer them on life's darksome way, and cast its beams upon the future. But how poorly calculated is this sentiment to afford consolation for the wounded spirit, or support it in the moments of dissolving nature; how unfit for their sorrowing hearts, and their grief-worn bosomsr and how feeble is the light it casts upon the approaching future, to guide the homeward bound pilgrims on their journey!

Kind reader, may the consolations of that sentiment which tells of no separation in the world of spirits, be yours. May its joys cheer you on the journey of life, and smoothe the pillow of death; and may its light beaming upon the shores of the eternal world, guide you onward, and enable you to behold, in prospective view, yourself, your kindred and friends, together with the whole family of mankind, basking in the smiles of one eternal day.

Otsego, N. Y., 1839.

For the Magazine and Advocate.

MINUTES

Of the Proceedings of the Chautauque Association of Universalists—Sixth Session.

Met pursuant to adjournment, in Carroll, on Wednesday morning, the 28th August, united in prayer with Br. Paine, chose Br. Adams Moderator, and Br. T. C. Eaton, Clerk. Br. Adams, Morgan and Mayo, were appointed a committee to arrange the public services. Heard the report of the committee of discipline—no cause of complaint. Accepted the report. Appointed Brs. T. C. Eaton, L. Paine and A. N. Alexander, a committee of discipline for the ensuing year. Brs. Adams, T. C. Eaton and L. Pullman, were appointed a committee on fellowship and ordination.

Invited ministering brethren in fellowship, not belonging to the Association, to take seats in our council, and also visiting lay brethren to unite with us in our deliberations.

Adjourned to meet at half past 3, P. M.

Read letters from the several societies represented in council.

The committee appointed for that purpose, reported to grant letters of fellowship to Brs. Joseph Eaton and Seth W. Remmington.

Appointed Br. Joseph Eaton to deliver the next occasional sermon before this body.

Adjourned to meet Thursday morning, at 8 o'clock. United in prayer with Br. Thornton.

Thursday Morning.—United in prayer with Br. Sharp.

Voted, That this body, when it adjourns, adjourn to meet in Portland, the fourth Wednesday and following Thursday in August, 1840.

Appointed Brs. L. Harrington and L. Pullman, lay, and Brs. L. Paine and T. C. Eaton, ministerial dele-

gates, to attend and represent this body at the next State Convention.

Recommended the propriety of taking collections in the several societies, to defray the delegates' expenses to the State Convention.

Appointed Br. T C. Eaton to prepare the minutes of this Association for the press.

Adjourned to meet in Portland, the fourth Wednesday in August, 1840.

Ministering Brethren Present.

S. Adams, Carroll; I. B. Sharp, Hume; R. Thornton, Yorkshire; C. Morton, Conewango; L. Paine, Panama; T. C. Eaton, Fredonia; Joseph Eaton, Salem ✕ Roads; S. W. Remmington, Smith Mills.

Lay Delegates Present.

A. Clark, Thos. Copp and M. Thumb, Ellery: B. Sprague and D. McDonald, Pomfret; N. Usher and E. Mayo, Sheridan; E. Harris, W. Munford and L. Pullman, Portland; L. Harrington and J. I. Morris, Chautauque; J. Monroe and S. Raimond, Columbus; C. Spencer and A. N. Alexander, Carroll; Daniels and Cross, Panama; one delegate from the Oil Creek Society, name not known to me.

Sermons were preached by Brs. Adams, Thornton, J. Eaton, Paine, Sharp and T. C. Eaton, and usual addresses by the same

Per order. T. C. Eaton, Clerk.

REMARKS.

Since the organization of this Association, it has never been so well represented in council as at its last session. Nine societies sent delegates, and the news conveyed by our brethren, gave the full assurance that the cause of God's unlimited grace is in a more prosperous state than it was three years ago. At that time there was but one faithful sentinel upon the walls of our Zion here; now there are four heralds of the Cross, whose labors are mostly confined to the limits of this Association, all living within its bounds. Our future prosperity will depend upon our unity of feeling and concert of action, fervent and well directed zeal. We can not be too careful in watchfulness over our own hearts and conversation, and actions. It is to be regretted that in some places our friends become weary in well-doing so soon—that they should be so careless about attending public worship. It is impossible to sustain the preached word, if we neglect the assembling of ourselves together as the manner of some is. Brethren, I speak as unto wise people. If you would encourage the heart of your preacher, whether old or young—if you would secure your own spiritual happiness, and if you would build up the cause of our dear Redeemer, and put to silence the many hard sayings of our opposers, fail not to repair to the place of worship, when it is in your power to hear sentiments congenial with your views, and in accordance with the best feelings of our nature. There you will hear the glad sound of eternal truth and immortal life—there you should cherish the social as well as the devotional feelings, greet each other by the hand of friendship, and welcome the stranger to your house who may chance to attend your meeting. A very great amount of good would result to our cause, if our lay brethren would take this subject into consideration. I know of some who are quite loud in their complaints against the minister, because he does not build them up, who are entirely indifferent in this respect. Let each brother and sister do their duty in this particular, and especially in attending public worship; then our meetings would be much more interesting, and the evils we so much lament, and which retard our progress, would, in a great measure, be removed.

The weather was pleasant, and the congregations much larger than I anticipated seeing. We were kindly received by our worthy friends in Carroll, who had made full provision for all who came to unite in the joyful service of worshipping God. The solemn and pleasing exercises of celebrating our Lord's dying request, so refreshing to the hearts of many of our brethren, were participated in, with appropropriate remarks from Br. Adams, assisted by Br. Thornton. Two young brothers in the ministry, were received into fellowship, viz., Br. Seth W. Remmington, whose labors commenced last winter—he had received an invitation to settle in Boston, Erie county, and has since removed to that place—and Br. Joseph Eaton, who has made it his home with me since last fall, at Fredonia. I believe no notice has been given of his public labors, although his name has occasionally appeared in the Magazine and Advocate. He is a young man of good talents and irreproachable moral character. He also has received and accepted an invitation to settle with our friends at Salem ✕ Roads, (Portland.) Chautauque county. May those worthy young men be faithful to the good cause they have espoused—and may the great Head of the Church keep, prosper and preserve them and the people under their charge, and all of us, in the path of duty.

T. C. Eaton.

For the Magazine and Advocate.

MINUTES

Of the Proceedings of the Cayuga Association of Universalists—for 1839.

1. Met in Genoa, according to previous adjournment, on Wednesday, September 25th, and proceeded to the organization of the council by choosing Br. A. G. Clarke, Moderator, and Br. A. C. Barray, Clerk.

2. The proceedings of the Association for 1838, were read and unanimously adopted.

3. Received and read the letters from the different societies within the bounds of the Association.

4. Voted, That Brs. Geo. W. Montgomery, A. C. Barray and Joseph Clift, be a committee of discipline for the ensuing year.

5. Voted, That Brs. N. Brown, A. G. Clarke and Benjamin Roberts, be a committee on fellowship and ordination for the ensuing year.

6. Voted, That Brs. Geo. W. Montgomery and A. C. Barray, clergymen, and Brs. John Q. Robinson and Lyman Birch, laymen, be delegates to the State Convention, which will meet in Utica, the last Wednesday and Thursday in May next.

7. Voted, That Br. Hiram Greene preach the occasional sermon at the next session of this body.

8. Voted, That the time of the meeting of this Association be changed to the third Wednesday and Thursday in September.

9. Accepted and adopted the following preamble and resolution, found in the minutes of this Association for 1833:—

Whereas facts within the knowledge of many of us, daily prove, that Universalist ministers are extremely liable, in consequence of circumstances beyond their control, in the discharge of their duty, to leave at their decease their families in destitute circumstances, almost, if not entirely, dependent on the cold charity of the world—therefore,

Resolved, That in our opinion a society should be organized within the limits of this Association, for the purpose of raising a fund to be appropriated for the relief of widows and orphans of deceased Universalist clergymen, who are left in indigent circumstances.

10. In furtherance of the object set forth in the foregoing resolution, the following instrument or pledge was drawn up and presented by Br. Cook, for the signatures of those present:—

We, the undersigned, pledge ourselves to become members of a society for the relief of the families of deceased Universalist clergymen, when (in connection with this Association) such a society shall be organized, *provided* the constitution of said society requires not an amount over one dollar as an initiatory fee, and an annual tax from each member of fifty cents.

11. Brs. N. Brown, H. Boughton and A. C. Barray, were appointed a committee to draft a Constitution for a "Relief Society," and present it for adoption at the next annual session of this body.

12. Voted, That Br. N. Brown be requested to furnish a copy of his occasional sermon for publication in the Magazine and Advocate.

13. Voted, That the Clerk prepare these minutes for publication in the Magazine and Advocate, with a request that they be copied into the Union.

Adjourned to meet in Mottville, the 3d Wednesday and Thursday in September, 1840.

A. G. Clarke, Moderator.

A. C. Barray, Clerk.

Lay Delegates Present.

Speedsville, Calvin Jenks, Lyman P. Aikin; 2d Society in Onondaga, Thomas Robinson, John Q. Robinson; Homer, Benjamin Roberts, Geo. Kinney; Skaneateles, Chester Clarke, Richard L. Watson; Tully, Daniel Peck, Ansel Strong; South Onondaga, Joseph Clift, T. J. Clarke; Groton, Henry Boyton, Horace Baker; Scipio, Lyman Birch, Jesse Babcock; Genoa, Milton Remmington, Thaddeus Simonds.

Ministering Brethren Present.

N. Brown, South Onondaga; H. Green, Virgil; W. Delong, Oran; T. D. Cook, Utica; O. Ackley, Geneva; W. Andrews, Wolcott; J. M. Cook, Chili; H. Boughton, Scipio; A. G. Clarke, Upper Lisle; A. C. Barray, Homer.

REMARKS.

Seven sermons were preached on the occasion, by N. Brown, (occasional, to be published,) A. G. Clarke, Wm. Andrews, A. C. Barray, T. D. Cook and O. Ackley. In our council all was harmony and peace. Christian feeling was exercised in all our deliberations. In the evening of the first day, we had, besides a sermon, a Conference meeting, in which a warmth of rational devotion was manifested, that I have seldom witnessed. God grant that such meetings may be more common among us—that Universalists may often realize the benefits which they are calculated to impart to the soul. Brs. Ackley, Green, Andrews, Barray, Clarke and T. D. Cook, took part in the exercises. The singing throughout, was (*said* to be) good, being performed with "the spirit and with the understanding also." The kindness of our friends in Genoa, will long be gratefully remembered by those who attended from a distance. Oh, for a thousand blessings to rest upon them!

T. D. C.

MAGAZINE AND ADVOCATE.

A. B. Grosh, Editor; A. R. Bartlett, Assistant Editor.
G. W. Montgomery, E. H. Chapin, } Corresponding Editors.

UTICA, FRIDAY, OCTOBER 18, 1839.

BIBLICAL ILLUSTRATIONS....NO. VIII.

"Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptised, shall be saved; but he that believeth not, shall be damned."—Mark xvi: 15, 16.

"He that believeth not" the Gospel, "shall be damned"—or, as the judicious Geo. Campbell has it "*shall be condemned.*" He affirms that the word *damned* "is not a just version" of the "Greek *katakrino*, which corresponds exactly with the English verb *condemn.*"

This is a positive affirmation—"he that believeth not, *shall be* condemned"—whatever the condemnation is there is no escape from it, if the unbelief be cherished. Admitting the common view of the passage to be correct, am I to understand that infants, idiots and heathen are all to be lost, because they die without believing the Gospel? My answer is—"he that believeth not, shall be damned"—there is no escape without belief—consequently they must be lost, if the passage countenances the popular explanation which is given of it. Yet, who, in these days, believes in infant destruction, and pouring a storm of unceasing vengeance upon a heathen, for not believing a system which he had never heard? These opinions are received only as fit company for the vagaries of Salem witchcraft. Yet the common notion of this passage involves those doctrines!

I hold it a self-evident truth, that there can be no merit attached to rational belief, nor demerit to rational unbelief, for the reflecting mind must decide according to the testimony presented. If I am told that twice two make five, it would be an utter impossibility for me to believe it—and it would be the essence of cruelty to think of punishing me for that unbelief. But my mind can not resist the conviction that twice two makes four, because it is mathematical demonstration—hence, there can be no merit to such belief.

So stands faith in relation to the Gospel. The Gospel may be called the truth of God, but if that Gospel be so represented as to exhibit obvious contradictions, manifest cruelties and absurd principles, which can have no kindred with the attributes of the Deity, the reflecting mind, from the nature of its constitution, must reject that Gospel. But where is the fault? Surely not in the mind, for that can not believe a plain contradiction. The fault is in the system itself, or in the method of representing it; for if it presents cruelties and absurdities, it can no more generate faith in the mind than ice can produce heat. On the other hand, if the Gospel, which is asserted to be of God, is consistent with itself, harmonious throughout, agrees with the character of Deity, and presents principles which aim to make man better and happier, then it will as readily produce faith in the mind as the rain of the cloud and the heat of the sun will cause the germ of the seed to unfold itself. Yet there can be no merit to such belief—you might as well say that the judge deserves a great reward for believing testimony which is so clear as to carry conviction with it. It is the operation of testimony upon the reasoning faculties of the mind. It is plain that the mere act of believing a principle whose truth we can not resist, has no merit; nor is it demeritorious to disbelieve that which appears contrary to evidence. Hence, the assertion that heaven is ours for believing the Gospel, or that hell is ours for not believing the Gospel, has no foundation in truth—consequently, one of two things must be

true: either the text is not correct, or people have mistaken its meaning.

What, then, is the meaning of the text? This question we shall endeavor to answer by considering—1. What is the Gospel?—"Go ye into all the world, and preach the *Gospel* to every creature." 2. What is the salvation?—"He that believeth and is baptised, shall be *saved*." 3. What is damnation?—"He that believeth not, shall be *damned*."

I. What is the Gospel? "The Gospel," says Butterworth, "signifies good news or glad tidings—it comprehends all those doctrines of love, grace and mercy, discovered in the complete salvation of sinners." In its more extended meaning, "the Gospel of Christ" embraces the whole system of Christianity. The system of Jesus is formed of certain leading truths. The first leading truth is, the future immortality of the human mind, a deathless existence for the intellect of every child of God. "As in Adam all die, even so, in Christ shall all be made alive."—1 Cor. xv: 22. The second leading truth is, that Christ shall save his people from their sins,"(Matt. i: 21,)—or as Paul expresses it, "God was in Christ reconciling the world unto himself."—2 Cor. v: 19. To enable the Saviour to effect this great object, God hath absolutely given him all power in heaven and in earth over every creature.—Matt. xxviii: 18. Hence Deity said, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Ps. ii: 8. Hence our Saviour said, "the Father loveth the Son, and hath given all things into his hands"—John iii: 35. To save these individuals from sin, Christ gave himself a ransom for all, to be testified in due time—he tasted death for every man—he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

This object Christ will effect. The plan was conceived in infinite wisdom, made known by divine love, while almighty power is engaged in its execution.—Christ died to effect it, God sent him to fulfil it, and man stands in need of it. It is founded on the promises made known to Abraham, that in his seed, which is Christ, all the families, kindreds and nations of the earth should be blessed. It is the burden of prophecy, in which we are taught, not only that every tongue shall confess, "In the Lord have I righteousness and strength," but that Christ shall see of the travail of his soul and be satisfied. In view of its truth, Paul affirmed, that when the fulness of the Gentiles shall be come in, all Israel shall be saved; while in animating strains he declared that God will gather together in one all things in Christ, both which are in heaven and on earth, even in him. In testimony clear to the mind and pleasant to the heart, we are assured, that not only shall we live hereafter, but we shall "become equal to the angels of God."

These glorious truths form the Gospel of Christ, and are connected with a system of moral practice on earth, which is made up of benevolence, virtue, honesty and righteousness. Hence, this Gospel was emphatically good news to man, as the angel said to the trembling shepherds—"Fear not; for behold! I bring you good tidings of great joy, which shall be to all people, "(Luke ii: 10)—at which annunciation, there appeared "suddenly with the angel, a multitude of the heavenly host, praising God and saying, glory to God in the highest, and on earth, peace, good will towards men." This glorious Gospel the apostles were commanded to preach—but why? Because, 1. It meets the wants of men. The soul as truly yearns for life beyond the tomb, as the needle points to the North. Neither philosophy nor nature can satisfy that desire. But Christianity advanced to the tomb, broke down its gates and cast its keys into the depths of oblivion, and lighted up a torch even in the gloom of the valley of death, which flung such a flood of glory around, that the shores of immortality are visible beyond, and so death was robbed of its sting, and the grave of its victory. 2. It pointed out to man the path of his duty here, and sought to fix him in its discharge by the love of God. 3. It is a great and noble truth; consequently the world was interested in it, and it was productive of joy to make it known. 4. It had power to reclaim the erring, give virtue to the sinner, patience to the sick, confidence to the dying, and hope to the mourning. Hence Christ said to the apostles, "Go ye into all the world and preach the Gospel to every creature." Such is the Gospel.

II. What is the salvation consequent upon a belie in the Gospel? From the view of the Gospel which has been given, and the universality of its promulgation, it is evident that it is wholly repugnant to the common view which is taken of the text—for no contradiction can be more plain, than to establish a truth whose object is to reconcile all things, and, at the same time, make the consequences of disbelieving it, endless wo; for to destroy a single individual, is to falsify the very object of the Gospel. Let it be well remembered, that this salvation and damnation do not form the Gospel itself, but are consequences which flow from a reception or rejection of it. The Gospel is good news—the command was, "preach the Gospel to every creature; he that believeth and is baptised shall be saved; he that believeth not shall be damned." From this, does it not appear evident, that it is one thing to preach the Gospel, and quite another to state the consequences which descend upon its believer or unbeliever? And we freely avow that we see no reason for supposing that the result of simple belief is infinite enjoyment; because the Scriptures represent infinite happiness to be strictly the gift of God; nor that the result of unbelief is ceaseless wo, since such an opinion not only militates with the very object of the Gospel, but is so wholly disproportionate to the supposed offence, as to leave it very questionable whether any power but cruelty could inflict it.

People mistake very much about the word *save*. It by no means denotes the evil itself from which a person is to be saved. Hence, when the ship in which Paul sailed to Rome, went ashore, and the soldiers thought of killing him with the rest of the prisoners, we read—"But the centurion, willing to *save* Paul, kept them from their purpose."—Acts xxvii: 43. Save Paul from what? Why, from the design of the soldiers to kill him. In 1 Pet. iii: 20, we read, that in the time of Noah, eight souls were *saved* in the ark by water—that is, saved from drowning. In Matt. i: 21, we are certified, that Jesus shall save his people from their sins. But in no instance do the Scriptures tell of saving people from ceaseless wo.

The term *saved*, in the passage under consideration, may have a limited signification. It is well known that the apostles, even to the last moment previous to the ascension of Christ, were inclined to unbelief—so much so, that when after the resurrection of Jesus, they met him by appointment at a mountain in Galilee, some doubted.—Matt. xxviii: 17. Had the apostles continued in this unbelief, they would have experienced condemnation in the signal overthrow and terrible calamities which came upon their nation. But they believed, and as a consequence, they were *saved* from the horrid evils which Titus flung upon their nation. It is not necessary to go into a future world to find the salvation which flows from belief. What says our Saviour!—"Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, *hath* everlasting life, and shall not come into condemnation, but *is* passed from death unto life."—John v: 24. "He that believeth on me, *hath* everlasting life."—vi: 47. An individual who exercised belief in the Gospel, was *saved* from the evils in which he had previously been enveloped—he found peace in believing, while he enjoyed the eternal life of knowing the true God and his Son. It was so Paul was saved. When he became a believer in Christ, he lost the evils of a persecuting spirit, and was delivered from the power of error. All the primitive Christians were *saved* by belief from error and sin; and when the storm of destruction fell upon the Jews, they were exempt from it, and were taken from its grasp.

A knowledge of the Gospel confers salvation in the present world from sin, from error and from fears of death. Do you see an individual who has drowned his intellect in intemperance, and cursed his family by his vice, influenced by faith in Christ to forsake his evil habits, to once more become an ornament to community and a blessing to his wife and children?—such a man is saved! Do you see a man whose faith has made him afraid, who has shed the scalding tears of bitterness, who has been gloomy, losing all the enjoyment of his existence; yet, by faith in Christ, becoming reconciled to God, giving up his gloominess, his fears, his doubts, and rejoicing with joy unspeakable and full of glory?—such a man is saved! Do you see a man who once was afraid of death; yet, when brought down to his end, by faith in Christ exhibiting no fear, but even in the presence of dissolution singing a song of triumph and joy?—such a man is saved! And while we do know that a belief in the Gospel produces such effects, we need not wonder that Paul should say—"Who (Christ) gave himself for our sins, that he might deliver us from this present evil world." Gal. i: 4. The salvation arising from belief, is confined to this life, and does not extend beyond it. And why any person should suppose that our future bliss in another world, depends upon the exercise of faith here, I am at a loss to conceive, since Paul expressly declares—"By grace are ye saved through faith; and that not of yourselves, *it is the gift of God;* not of works, lest any man should boast."—Eph. ii: 8, 9.

In obedience to the commands of Christ, the apostles did preach the Gospel in all the known nations, and the multitudes who received it were emphatically saved.—On the day of Pentecost 3000 were added to the church, and they were saved from the bigotry of the Jews and the destruction of their nation. The Gentiles, who embraced Christ, were saved from paganism, and all the vices attendant upon it. This was the effect of the Gospel—viz., to save from error and vice, and give an abundant peace and joy, which were all confined to this state of existence.

G. W. M.

[To be continued.]

CONSCIENTIOUSNESS—A PRESENT PUNISHER.

The last error, implied, if not directly taught, in the excellent work of Messrs. Fowlers and Kirkham on Phrenology, which I shall notice, is contained in the following extract taken from page 135. They are arguing against "the doctrine, that the goadings of a guilty conscience in this life, constitute the only punishment for sin."

"Now, by proving that the principle of accountability, which necessarily implies accompanying rewards and punishments, enters into the very nature and constitution of man, [admitted]—that men are punishable for their sins, and punishable in proportion to their guilt, [admitted]—and that Conscientiousness inflicts the lightest punishment upon those who are the most guilty [proven to be wrong], Phrenology proves that there is some *other* punishment for sin than the goadings of a guilty conscience [the truth of this depends on the meaning of the word "sin"], which, taken in conjunction with the fact, that those who sin most, often suffer least in other respects, and that the righteous are often severely afflicted in this life, [admitted,] brings us to the inevitable conclusion [which is, after all, a *non sequiter*], that these rewards and punishmens, which *must* be inflicted *somewhere*, are reserved for administration *in another state of existence*."

I have added brief comments in brackets [], that the reader may see exactly, and at a glance, wherein I differ from the authors. And, before I proceed to the refutation of the sentiment contained in the latter part of the quoted paragraph, I wish to state, that I give *my* views for which the denomination is responsible only so far as they agree to them, and that I would not be understood to oppose the doctrine of a moral discipline in another state of being, by which the mind of man may be improved, and ultimately brought to holiness and happiness. My aim is the refutation of false principles,

which, if carried out, would lead to establish the doctrine of *endless* sinning and suffering; and to show "that the principle of accountability," which "enters into the very nature and constitution of man" in this state of being, "necessarily implies accompanying [and not merely following-after] rewards and punishments," and that, therefore, "men are punishable [and punished] for their sins, and punishable [and punished] in proportion to their guilt."

If by "sin" is meant the violation of *any* law which God has established in nature or in his moral government, then "there *is* some *other* punishment for sin than the goadings of a guilty conscience," and in this life, too; but if by "sin" is meant merely the transgression of the law of the sinner's understanding of moral right, then there is *not* any other "punishment for sin than the goadings of a guilty conscience," either in this life, or in another state of existence, supposing sin to exist in any other state. Nor (unless Messrs. Fowlers intend to punish the sinner by outward tortures of material fires, etc.,) can I imagine what *other* punishments than the goadings of a guilty conscience, they expect will be inflicted in another state of existence. And if, as they (erroneously) declare, "the punishment inflicted by Conscientiousness" in this life, is "most severe upon those who are least deserving of it," and the next state is analogous to this, (as they argue, pp. 135, 136,) it appears to me that the saints will be worst off to all eternity!

Their argument for "some *other* punishment," is based on analogy, and drawn from premises so erroneous, that, if admitted, they would overturn their analogy!—For instance, compare these two classes of assertions—"Conscientiousness inflicts the lightest punishment upon those that are most guilty;" and "those who sin most, often suffer least in other respects," and "the righteous are often severely afflicted in this life."—These assertions are the premises from which they draw the conclusions. 1st, That there is some other punishment for sin than the goadings of a guilty conscience—and 2d, That these punishments are reserved for another state of existence.

Now look at this analogy.—"And since the administration of [some] rewards and punishments in the *present* state of existence, is not only not incompatible with the benevolence and the government of the Deity, but is even demanded by both, why should not the *same* administration of rewards and punishments in *another* state of existence, not only not be incompatible with the *same* character and government of the same unchangeable Being, but be even *demanded* in another world, in like manner as it is in this?" pp. 135, 136.

I give it, italicising and all, as it is in the book—and will now answer the question.

Because, if it is compatible "with the benevolence and government of the Deity," "in the *present* state," that Conscientiousness punishes most severely those who are least deserving of it—and that those who sin most often suffer least in other respects, as well as least from the goadings of conscience—then "the *same* administration of rewards and punishments in *another* state of existence," administered, too, "in like manner as it is in this," would prove that men would not be punished in proportion to their guilt in another state of existence, any more than they are in this! For there, as here, conscience would torment most, those least meriting punishment, and there, as here, those who sin most would suffer least—and hence, still another state of existence—and yet-another, still, would be needed *ad infinitum*—during all which states of being, God would unjustly punish the best men most, and the worst sinners least! So much for arguments based on such premises, and backed by an analogy drawn from an imperfect state of being when compared with the end for which it was instituted. If Messrs. Fowlers have evidence that God does not punish men in proportion to their guilt in this life, what evidence *can* they produce that he will punish more equitably in any other state of being?

As to the sufferings "in other respects," of which they speak, they ably answer themselves in the very next paragraph after the objection! and just preceding the analogy which we have already quoted.

"Not that rewards and punishments, as such, are not administered in this life; for we know, indeed, that obedience to the laws of our corporeal organization, [and of our intellectual and moral nature,] produces health, [vigor, delight and an approving conscience,] and with it, [them,] a great degree of [corporeal, mental and moral] happiness—and that the violation of these laws, produces severe punishment, examples of which are to be found in those pains caused by cutting, bruising, burning, poisoning, or otherwise injuring our bodies;" [and in those agonies preceding and accompanying the derangement of mind, in remorse of conscience, horror, despair and moral death]. p. 135.

I have added my comments in brackets, to show that the *same* just, wise and benevolent administration of a "just God that ruleth in the earth," extends over the *whole* man, as well as over his merely corporeal frame—and that in regard to spirit, as in regard to matter, he doeth what is right—recompenses the righteous in the earth, much more the wicked and the sinner. By reading the extract without the comments in brackets, you have Messrs. Fowlers' arguments on which they base their analogy—and by reading it with the words in brackets, you have my views of the matter. In their language, on page 136, I may say—"All sectarian prejudices aside, are not these fair inferences from phrenological principles?" I am prepared to prove that they *are*—and that they are the doctrine of rewards and punishments *taught in the Bible*.

From what has been offered, then, it appears that every faculty is a judge of right and wrong, according to its own standard; but that Conscientiousness is the only judge of the *moral* character of feelings, motives and actions—that every faculty executes the punishment of its own sentence, (as, intellect in the agony of having directed unwisely, approbativeness in mortification at having acted unpopularly, and self-esteem in vexation at having acted unworthily,) but that while all can only inflict regret, Conscientiousness inflicts "REMORSE" for sin—and that all these judgments, and their inseparable penalties, are in exact proportion to the amount and kind of wrong, which, according to their several standards, the several faculties declare has been committed.

It is further evident, that fulfilling the moral law, will not exempt any one from the penalty of violating the laws of his corporeal nature, any more than observing the physical laws will shield a man from remorse of conscience when he violates his law of moral right. Every class of laws has its appropriate class of penalties, so that the saint who disobeys the laws of his fleshly frame, must suffer for the wrong that he has done, as well as the careful man in regard to physical laws, must suffer for the wrong *he* has done, if he violates the moral laws of his nature—*for* there is no respect of persons with God. How futile, then, is the objection brought against the doctrine of God's *present, certain* punishment for sin, by declaring that the sinner suffers less than the righteous man in this life; for if he suffers less in his physical frame (except in hereditary diseases), it is because he has sinned less against the physical laws—or by saying, "the greater the sinner, the less his remorse of conscience;" for the man is a greater or a lesser sinner before God, according as is his light and knowledge of moral good and evil, and his conscience gnaws with remorse accordingly, while his deprivations, compared with what the good man *enjoys*, are correspondingly great. So testifies reason, nature, Phrenology and the Bible, to

A. B. C.

NOTICE.—TO AGENTS AND SUBSCRIBERS.

This is no dun, but an important business notice, therefore please to read it carefully, for from henceforth it shall be a

STANDING RULE.

At the close of the present volume we shall strike from our list the name of *every subscriber who is owing any thing on volumes previous to the present*, unless in cases where we are assured that the subscriber is responsible.

Now let this rule be understood. At the close of each year we will discontinue the papers sent to all persons who are owing for *more than that year*, and of whose ability and willingness to pay us our just dues, we have not been informed by an agent or other creditable person. Of course, all subscribers who are *not* owing for *more* than that one volume, or who owe for more, but who we are informed are willing and able to pay us what they owe, will continue to receive the paper for another year at least, unless they discontinue, or other circumstances render it necessary for us to discontinue it.

Agents will see the necessity of making returns to us, (so that we shall *receive* them *before the last week in December*,) of all who have paid them for the paper. And where payment has not been made to them or to us, they should inform us *early* whether the subscriber is responsible or not. For where any are thus owing, of whose responsibility we have not been certified—or where payments have been made, but not reported to us—we shall most certainly discontinue the paper, and urge the collection of the account, until we find cause to do otherwise.

Subscribers who are thus owing us, will see the necessity of making speedy payment if they would continue to receive the paper and spare us the disagreeable necessity of forcing collections. It is true that by this rule we will be obliged to strike off some responsible subscribers, out of ignorance of their responsibility, unless all who are responsible will make it known by paying up what they owe. It is also true that some may have paid, whose payments have not been returned to us.—But in all such cases, we hold ourselves ready to acquire correct information, and to correct all errors of ourselves or agents, and hope to find them prompt to correct us, and to continue their subscriptions as heretofore.—Honest men will not readily distrust the honesty of others, and will be willing to forgive ignorance and error, when a disposition is manifested to learn the truth, and to do justly. Such a disposition we know is ours.

REASON FOR THE RULE. We are obliged to adopt it by the continued pecuniary embarrassments we have labored under for the past two and a half years, imposed on us by the remissness of a large majority of our subscribers—and by our utter inability to be at the expense of sending out thousands of papers, without receiving pay for them within the year. One year is longer credit than we can receive, and much longer than we should give on any terms; for we have no capital to enable us to do it. That our cause will suffer by thus striking from circulation so many of our papers, we believe, and we greatly, deeply deplore the necessity.—But the fault is not ours, and ours should not be the blame.

Finally—Is it not *rather* discreditable to Universalists in this and the adjoining states, that the two papers published in New-York, (this paper, and the Union,) should have had to struggle so hard and so long, (with such large lists of subscribers, too,) and eventually have to lessen their circulation so greatly, in order to enable them merely to live? Is it creditable to the promptness (we will not say the justice, and generosity, and zeal) of those of our subscribers who are now owing us more than $20,000, that we must thus cease circulating so many papers where they were doing much good, in order to sustain the paper against their indifference to our wants, and cold hearted delay in payment of our hard earned dues? We, for two, feel really mortified and grieved that such is really the case—and long have we suffered, and earnestly and laboriously have we struggled, to avoid a measure so injurious to our cause, and so discreditable to our friends. But in vain. We are humbled to the exposure, though we *yet hope* that our *careless* friends (for many are *not* careless) will at last arouse to doing their duty and to aid us to prevent its ill effects.

G. AND H.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. N. BROWN, in the Presbyterian house, Salina, in evening.

There will be preaching on the first Sunday in November, by Br. C. B. BROWN, in Washingtonville—Br. SIAS, at Perch River, near Br. Cole's, and in Dexter in the evening.

There will be preaching on the fourth Sunday inst., by Br. GROSH, in Taberg.

Br. SIAS, will preach on the evenings of October 30th, near Br. Halloway's, in Hounsfield—31st, in Chaumont.

A Conference of the Central Association of Universalists, will be holden in the village of Vernon, Oneida county, on the fourth Wednesday and Thursday in October next. Ministering brethren are specially invited to attend.

T. D. COOK, Standing Clerk.

POETRY.

ONCE UPON A TIME.

BY MRS. ROBERT SOUTHEY.

Sunny locks of brightest hue
Once around my temples grew,
Laugh not, Lady, for 'tis true;
Laugh not, Lady! for with thee
Time may deal despitefully;
Time, if long he lead thee here,
May subdue that mirthful cheer,
Round those laughing lips and eyes
Time may write sad histories;
Deep indent that even brow,
Change those locks so sunny now,
To as dark and dull a shade,
As on mine his touch hath laid.
Lady! yes, these locks of mine
Cluster'd once with golden shine,
Temples, neck, and shoulders round,
Richly gushing if unbound,
If from band and bodkin free,
Wellnigh downward to the knee.
Some there were took fond delight,
Sporting with those tresses bright,
To enring with living gold
Fingers, now beneath the mould
(Wo is me!) grown icy cold.

One dear hand hath smoothed them too,
Since they lost their sunny hue,
Since their bright abundance fell
Under the destroying spell—
One dear hand! the tenderest
Ever nurse-child rocked to rest,
Ever wiped away its tears—
Even those of later years.
From a cheek untimely hollow,
Bitter drops that still may follow.
Where's the hand will wipe away?
Her's I kissed—(ah! dismal day)
Pale as on the shroud it lay.
Then, methought, youth's latest gleam
Departed from me like a dream—
Still, though lost their sunny tone,
Glossy brown those tresses shone,
Here and there in wave and ring,
Golden threads still glittering;
And (from band and bodkin free)
Still they flowed luxuriantly.

Careful days and wakeful nights,
Early trenched on young delights.
Then of ills an endless train,
Wasting languor, wearying pain,
Fev'rish thought that racks the brain,
Crowding all on Summer's prime,
Made me old before my time.
So a dull, unlovely hue
O'er the sunny tresses grew,
Thinn'd their rich abundance too,
Not a thread of golden light
In the sunshine glancing bright.

Now again a shining streak
'Gins the dusky cloud to break;—
Here and there a glittering thread
Lights the ringlets dark and dead—
Glittering light!—but pale and cold,—
Glittering thread!—but *not of gold*

Silent warning! silvery streak!
Not unheeded dost thou speak.
Not with feelings light and vain,
Not with fond regretful pain,
Look I on the token sent
To declare the day far spent;—
Dark and troubled hath it been—
Sore misused! and yet between
Gracious gleams of peace and grace
Shining from a better place.

Brighten—brighten, blessed light!
Fast approach the shades of night—
When they quite enclose me round,
May my lamp be burning found!

CALEB TICKNOR'S OPINION.

A very great mistake in preaching consists in depicting, with the aid of a vivid imagination, the glowing flames of a burning hell, the awful abyss yawning to receive the sinner, and hosts of devils rejoicing with fiendish malignity over the anticipated torments of their victims. In another part of the picture is represented an angry God, disgraced by passions which agitate our breasts, and burning with all the indignation and wrath of a raving madman, thirsting for vengeance on poor, frail man, whom his word could in a single moment annihilate. Another feature in this gloomy picture, and it is complete—and that is the almost utter impossibility of escaping unutterable torment. Here, then, is placed before the mind's eye, a hell flaming with brimstone, an angry God, and devils eager to seize their prey; and all, or nearly all, by means of our total depravity and total helplessness, in the preacher's judgment, condemned victims. In a religious assembly there are some whose nervous sensibility is great, whose passions are easily excited, and possibly some of weak intellect who are unable to endure such an awful representation; and is it any wonder that they are thrown into despair, or that their fears lead to delirium? Some ministers as well as prominent individuals among the laity, allow themselves to dwell quite too much on doctrinal points and speculative theology; subjects which they themselves do not understand, and which their hearers can not comprehend. Distraction, doubt and perplexity are the consequences, which lead, perhaps, to a rejection of all revelation, or terminate in mental derangement. Such wanderings on debatable grounds are not profitable to a mixed audience; neither is it wise to denounce the terrors of the Lord on all public occasions. The timid, and nervous, and devotedly pious, are apt to appropriate all the threatenings to themselves, while the abandoned sinner for whom they are intended, turns them all over to his less hardened neighbor. More good is done to the latter class, on whom the invitations of the Gospel have no effect, by private admonition and reproof—when the declaration, *thou art the man*, can be brought home—when there is no escape, and no chance to misapply it. The former need encouragement, and the cheering, consoling promises of the Author of our religion. The shepherd ought to know his flock; and to recall the wayward and wandering, he should be careful and not frighten and disperse those already in the fold. The raving, ranting denunciations of some modern preachers, are but little analogous to that inimitable and too often unimitated sermon on the Mount.

The Gospel is said by inspiration to be a message of glad tidings, and that Christ came into the world on purpose to save sinners; and in accordance with this Divine plan, he has given an invitation to all to come to him—he has promised rest to all who will come; and therefore instead of rendering it difficult to escape eternal punishment, he has made it extremely easy. The Saviour of the world is compassionate and merciful—he is love itself; and the whole Gospel is full of the most generous offers, the most liberal promises, and the warmest entreaties. Professing, then, to preach this Gospel of glad tidings, and to practice its precepts, why such fearful images, such bitter denunciations, and so great effort to frighten sinners into love to their Maker and bountiful Benefactor? The fear of punishment, may compel an evil disposed person to obedience to certain precepts, but it is not true that *love* grows legitimately from *fear*. And it may well be questioned, nay, we are irresistibly led to the conclusion, that the dread of hell, even if it should operate to produce a foretaste of itself upon earth, never brought a single individual one step nearer to heaven—never induced an erring mortal to love his God with all his might, and his neighbor as himself. If this be so, instead, then, of threatening the sinner with the torments of hell, why not oftener use the mild, persuasive, and more effectual language of Scripture, and say to him, "Come, let us reason together," as he would do who was thoroughly acquainted with the avenues of the human heart.—*Philosophy of Living.*

Custom is the law of one description of fools, and fashion of another; but the two parties often clash; for precedent is the legislator of the first, and novelty of the last. Custom, therefore, looks to things that are past, and fashion to things that are present, but both of them are somewhat purblind as to things that are to come; of the two, fashion imposes the heaviest burden; for she cheats her votaries of their time, their fortune, and their comforts, and she repays them only with the celebrity of being ridiculed and despised; a very paradoxical mode of remuneration, yet always most thankfully received! Fashion is the veriest goddess of semblance and of shade; to be happy, is of far less consequence to her worshippers, than to appear so; even pleasure itself they sacrifice to parade, and enjoyment to ostentation. She requires the most passive and implicit obedience, at the same time that she imposes a most grievous load of ceremonies, and the slightest murmurings would only cause the recusant to be laughed at by all other classes, and excommunicated by his own. Fashion builds her temple in the capitol of some mighty empire, and having selected four or five hundred of the silliest people it contains, she dubs them with the magnificence and imposing title of the world! But the marvel and the misfortune is, that this arrogant title, is as universally accredited by the many who abjure, as by the few who adore her; but this creed of fashion, requires not only the weakest folly, but the strongest faith, since it would maintain that the minority are the whole, and the majority are nothing! Her smile has given wit to dulness and grace to deformity, and has brought every thing into vogue, by turns, but virtue. Yet she is most capricious in her favors, often running from those that pursue her, and coming round to those that stand still. It were mad to follow her, and rash to oppose her, but neither rash nor mad to despise her.

Monuments.—Those only *deserve* a monument who do not *require* it; that is, those who raised themselves one in the minds and memories of men.

MARRIAGES.

In this city, on the 10th inst., by the Rev. Mr. Fowler Mr. JAMES N. BROWN, to Miss ELIZA ANN WILEY, both of this city. [The *Champaigne* accompanying the above notice, was excellent.]

In Wampaville, on the 5th of September, by Rev. Mr. Cooper, Mr. NELSON C. POWERS, of Canastota, to Miss NANCY M. VAN SICE, of the former place.

In Manheim, Herkimer county, September 25th, by Rev. M. B Smith, Mr. JACOB J. DAVIS, to Miss NANCY STROUGH.

In Fredonia, September 25th, by Rev. T. C. Eaton, Mr. I. M. WILLIAMS, to Miss HARRIET LOUISA HART, both of Stockton.

Also, August 13th, by the same, Mr. JOHN CULVER, to Miss CAROLINE WHITNEY, both of Pomfret.

DEATHS.

In the town of Spring, Crawford county, Pa., August 20th, Mr. ORIN GREEN, aged about 36 years. Br. Green was a believer in the doctrine of God's impartial goodness, and an active friend to the cause. He has left a wife and nine children, besides a numerous circle of relatives and friends, to mourn their loss. May that grace that bringeth salvation to all men, comfort the bereaved.

In Newport, Herkimer county, October 4th, of consumption, Miss LYDIA WATSON, daughter of Samuel P. and Polly Watson, aged 19 years, 2 months and 19 days.—Though called away from earthly enjoyment in the bloom of youth, she was resigned to the will of Heaven, and cheerful in death. The writer visited her the day previous to her death, when she conversed composedly and freely of her approaching dissolution, and manifested a faith without doubt, and a hope without fears, not only in view of her own salvation, but also the salvation of the entire Adamic family. She gave directions for her funeral, and requested the writer to administer, which was accordingly done on the 5th inst., in the village of Newport, to a respectable and very attentive congregation, in the Baptist church. The God of peace, and hope, and love console and bless the mourners. M. B. SMITH.

Killed, in Antwerp, Jefferson county, by the fall of a frame which was being raised, July 6th, ALVIN HOWE, son of Daniel and Judith Howe, aged 21 years. He survived the hurt, in extreme pain, about one hour, long enough to see and bid his almost distracted parents a lasting farewell, expressing a willingness to depart. His funeral was attended on the 8th, by a numerous assembly of sympathising relatives and neighbors to whom a discourse was delivered by the writer. A. WOOD.

In Antwerp, July 10th, of consumption, Miss LUNANCY, daughter of Thomas and Martha Wicks, aged about 30 years. She endured a tediously protracted illness with patience fortitude and resignation, trusting her eternal all to the wise disposal of her heavenly Father. Funeral on the 12th, and the consolations of the Gospel tendered by the writer, to her numerous surviving relatives and a large congregation of friends and neighbors. A. WOOD.

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